

SOME SPECIALL ARGVMENTS

VVhich warranted the *Scottish* Subiects
lawfully to take up Armes in defence of their Religion and
Liberty when they were in danger. Extracted out of
the Manuscripts of one of their chiefe
Reformers.

Very usefull and necessary for these present times.

The times doe require that the points fol-
lowing be pressed upon the People, both by the Prea-
chers in publick, and by understanding, and
well-affected persons in private
conference.

BEcause our chiefe Adversaries (who are enemies to the
Gospell of Christ, to the salvation of the peoples soules, and
to the peace of this Church and Kingdome) have from the
beginning advanced their ungodly and Antichristian course
by lyes and persecution, by craft and cruelty, which hath
beene their most subtile and strongest arguments; and now
(when as by Excommunication themselves are given to
Sathan, who has beene a lyer and murderer from the beginning) they have put
away all conscience, countenance, and naturall affection to their Countrey; The
people therefore would be dealt with, that our Adversaries fraudulent lyes, and
crafty devices be not beleaved, nor their forces, and threatened violence be feared
by the people of God. Remember their hellish Maxime;
*Flammam frangam superas Acheronta movebo; If I cannot prevaile with God, I will
trie the Devill.*

That

2. That unity be earnestly recommended, as that which strengtheneth the cause, and which being holden fast with verety, will make us invincible; and on the contrary that divisions by all meanes may be avoyded, as that which from the beginning has bene principally intended; and many wayes sought for by our enemies; and which once having place, will bring us to a certaine ruine, and make us of all people most contemptible and miserable, exposing our selves to the wrath of God for our perfidious dealing in his Covenant, to the mercilesse cruelty of our enemy, to the hissing and reproach of all Nations about us, and to bee a griefe to all the godly, who have bene continually in their prayers and prayes to God for us all this time by past.

3. That it be frequently remembred, how the finger and power of God, and the love and mercy of God by many admirable evidences has bene manifest, and in this great worke of reformation, and how the Lord either by blowing upon all the devices of our enemies, or by turning them backe upon themselves, has turned all their wisdom unto foolishnesse, so that we may have confidence in time to come, beleeving and saying with the Prophet, *Lord thou wilt ordaine peace for us, for thou O Lord hast wrought for us.*

4. That the people be not troubled when they heare of warres and ruinours of warres, and that they may neither be affraid of shadows, nor moved with remonstrances be they never so specious, nor deceived with promises: but that they themselves denounce warre against their owne sinnes as their greatest enemies, submitting themselves obediently to follow their Leaders whom God at this time hath raised up, and furnished largely with counsell and courage for the good of this Church and Kingdome.

5. That it be remembred what has bene our manifold defections in Discipline, Sacraments, Worship and Doctrine, through the want of lawfull nationall Assemblies, and through the usurpation of the Prelates these many yeares by past; and that a greater mercy could not have bene shewed to this Land, then a free, full, and nationall Assembly, such as that which was indicted by his Majestie at *Glasgow*, ridding this Church of the Prelates, the authours and executioners of all our woes; That they may be earnest in their prayers with God, that as he has bene pleased to set up our reformation againe with a stretched out hand, he may also be graciously pleased to uphold his owne worke, and make the Kings Majestie a nursing father to the Church in this Land.

6. That Ministers and Professors may acquaint themselves with the acts of Assembly, especially that against Episcopacy, with the Protestation and Answers to the Declaration made by the Commissioner, and to the declinature of the Assembly by the Bishops, that from these they may be able promptly both to answer the exceptions and objections of the adversaries, and to remove the scruples of the weaker; and that when need is, both the information for *England*, and the last supplication may be read in publicke, that the Commons may see how falsly wee are traduced, and how reasonable our desires are.

7. That the state of the question at this time may be cleared to the people, betweene the King and his Kingdome, that all men may know how unjustly we are invaded,

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invaded, and how just and necessary our defence is. The question is not whether we ought to honour the King, for we acknowledge him to be Gods Deputie and Vice-gerent; Or whether we ought to obey the King, for God hath given him power and authority to command and governe: Or whether we ought to render unto *Cesar* that which is *Cesars*, for that we desire to doe most chearefully: Or whether we ought to feare the King, for he is set over us to doe Justice, and we ought not only to feare him, but also be affraid lest any hurt should come unto him, as the people were affraid of *David*, 2 *Sam.* 18.3. Neither is the question whether honour should be given unto evill and wicked Superiours, for as our Adversaries by moving such questions at this time under pretext of duty, doe wrong and dishonour to the Kings gracious Majestie: so we professe in the generall, that the wickednesse of man cannot make voide Gods ordinance: and therefore although we had froward and wicked Superiours, yet obedience and honour is to be given unto them as Kings being set up of God, as it were in his wrath, *Hos.* 13.11. *Jerem.* 27.17. Neither is the question whether we ought absolute obedience unto evill Majestrates, for our Adversaries doe not affirme (whatsoever be their judgments and praistiles) that *Malum in malo, & ad malum est obediendum*, that we must obey an evill man in an evill thing; but that Kings are to be obeyed in so farre as their commandements, are not contrary unto Gods commandements: and if God command one thing and they command the contrary, in this case it is better to obey God then man, *Act.* 4.19. Neither is the question after the invasion of the King (which is the divellish and dispitefull calumny of the disnated enemies of this Church and Kingdome, against which our consciences, and all our actions are as many witnesses, as is at large exprest in our information for *England*) but the question is meerely and simply about our owne just defence and safetie; and in this case also we must put a difference betwixt the King resident in the kingdome, and by opening his eares to both parties rightly informed; and the King farre from us in another kingdome hearing the one party and mis-informed against the other: betwixt the King, as a King proceeding royally according to the Lawes of the kingdome against Rebels, and the King as a man comming downe from his Throne (against the feet whereof the humble supplications of his Subjects lyeth yet unanswered) and marching furiously towards his loyall and well meaning people: Betwixt a king who is a stranger to Religion, and tyed no fur her but according to his owne pleasure, to the professors of Religion living in his Dominions, and our King professing with us the same Religion, and obliged by his Fathers death, and his owne Oath to defend us his owne Subjects, our lives, Religion, liberties and Lawes. Againe, difference must be put betwixt some private persons taking Armes for resistance, and inferiour Magistrates, Countsellours, Judges, Nobles, Peeres of the Land, Paliamment-men, Barons, Burgessees, and the whole body of a kingdome, except some few States-men, Courtiers, Papists or popishly affected, and their adherents standing to their owne defence: Betwixt Subjects ryising and standing out against law and reason, that they may be freed from the yooke of their obedience, and a people holding fast their Allegiance to their Sovereigne, and in all humility supplicating for Religion and Justice: Betwixt a

people,

people, labouring to introduce novations in Religion by arms contrary to the lawes, and a people seeking nothing so much as against all novations to have the same Religion ratified which hath bene profest since the reformation, and hath not only bene solemnly sworne unto long agoe by the Kings Majestie and the whole Kingdom both of old and of late, but also commanded by the Kings Majestie to be sworne by his Counsellors and all the people as it was professed at the first: Betwixt a people pleading for their owne fancyes, foolleries and inventions, and a people suspending their Iudgement and practise about things contraverted till they be determined in a nationall Assembly the only competent and proper Indicator and after determination receiving and standing for the acts of that assembly.

The question then is whether in this case and matters so standing betwixt the King and the Kingdome, a defensive warre be lawfull; or whether the people ought to defend themselves against extreame violence and oppression bringing utter ruine upon the Church and Kingdom, upon themselves and their posterity?

That it is lawfull for us to take armes for our own defence against such unjust violence is manifest, viz.

From the unreasonableness and absurdity of such Court Parazites, as for their owne base ends maintaine the absolute sovereignty and unlimited power, of authoritie, to the great hurt both of Princes and People, by loosing all the bonds of civill societies, while Princes against the strongest bands of Oathes and Lawes, may doe what they please to the ruine of Religion, the lives and liberties of some, or of all the subjects, and the people shall doe nothing but flee, which is impossible, or suffer themselves to be massacred and cut off.

From that Lyne and order of subordination, wherein the Magistrate is placed under God the great Superiour, and the Subjects are placed under God the great, and under the Magistrate the lesser Superiour, when the Magistrate commandeth contrary to God, and goeth without his order and line, especially so farre as to invade by Armes if they obey not, the Subjects keeping of their owne lyne and order, and defending themselves, is not disobedience to the Magistrate, but obedience to God, who (in this point so long as the Magistrate runneth this course) becommeth their immediate Superiour, and as under the Magistrate, they ought to defend themselves against all invasion from without, so in this abuse of Gods ordinance they ought to defend themselves against all violence from within, otherwise they doe smne against God and their owne soules; An inferiour Officer ought to keepe his owne station in the Army, even when his Captaine goeth out of his lyne and order, and taketh part with the enemy, and in this case is bound no lesse then before under his Collonell or Generall to fight for himselfe, and the safetie of the whole Army against his owne Captaine. It were against sense and reason, to say that he must give his neck to the sword of his Captaine without regard to the Generall, the whole Army and his owne life. Yea, every souldier ought to defend the whole Army against the Generall himselfe, if he turne an enemy.

3. From *Rom. 3. Let every soule, &c.* whosoever resisteth the power, resisteth
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the Ordinance of God ; Rulers are not terrour to good works but to evil ; hee is the Minister of God for thy good, wherefore wee must needs be subject not only for wrath, but for conscience sake : But on the contrary, tyranny and unjust violence is not the Ordinance of God, therefore he that resisteth it resisteth not the Ordinance of God, Such Rulers are a terrour unto good works not to evil, they are not the Ministers of God for our good, neither can wee in this be subject to them for conscience sake : for the whole course of the Apostles argument runneth against the resistance of lawfull power, commanding things good and lawfull ; wee must either acknowledge tyranny to be the Ordinance of God and for our good, or else exclude it from the Apostles argument, admitting the resistance thereof to be lawfull at least by the shield for defence, if not by the sword for invasion :

4. From the end of Magistracy ; the Lord hath ordained Magistrates to be his Ministers for the good of his people, whence have proceeded these common principles of policy ; Princes principally are for the people and defence, and not the people principally for them ; the safety and good of the people is the supream Law, Magistracie the inferiour and subordinate Law ; The people maketh the Magistrate, but the Magistrate maketh not the people ; The Magistrate cannot be without the people, The body of the Magistrate is mortall, the body of the people, immortal ; and therefore it were a direct overturning of all the foundation of policie and government to preserve subjection to the Prince, to the preservation of the Common-wealth, or to expose the publick wherein every mans person, family and private estate is contained, to be a prey to the fury of the Prince, rather then by all our power to defend and preserve the Common-wealth.

5. From the subordination of powers appointed by God ; for the same law and order that appointeth us to obey the Supream Magistrate, rather then his Deputy and Inferiours, appointeth us also to obey God rather than man ; and the same Law and Order that biddeth us defend the Supream Magistrate against the unjust invasion of his Deputy and Inferiours, commandeth us also to defend Gods right and to preserve the peoples peace against the unjust invasion of the Supream Magistrate, who can be thought no lesse subordinate to God, then his Inferiour or Vice-gerent is to him.

6. From the Covenant betwixt the people and God ; for the people and Magistrate are jointly bound in Covenant with God for observing and preserving the Commandements of the first and second Table, as may be seen in the books of *Samuel*, *Kings*, and *Chronicles* ; And as the fault of the people would not excuse the Magistrates negligence, so the fault of the King would not excuse the people if they resist not his violence pressing them against the Covenant of God. This Argument is strongly pressed by sound and religious Politicians.

If a private man be bound by the Law of Nature to defend himself, *Cum moderamine inculpate tuelæ*, against the Prince or Judge as a private man, invading him by violence, and not persuing him Judicially, and by order of Law, and may repell violence with violence ; And if a chaste woman may defend her owne body that it be not defiled by the Adulterer (though his place be never so great.) If Children may resist the violent invasion of parents against themselves, their

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Mother, or the Family (notwithstanding the great obligation betwixt Parents and Children) and servants may hold the hands of their Parents seeking to kill them in their rage: If Mariners and Passengers may save themselves by resisting him who sitting at the Helme will run the ship against the rock, or by hindering the Prince himself (not only by supplication of mouth, but also by strength of hand) to misgovern the Ship to their certain shipwrack, much more may the whole body defend it self against any invasion whatsoever.

8. From example of Scripture, 1 Sam. 4. 45. Chron. 26. 17. 18. 19. 2 Kings 11. 1 Sam. 23. where David had 600 men for his defence, and would have kept Keilah against the King, neither himself, nor the High Priest, doubting of the lawfulness thereof, only suspecting the treachery of the Keilims. Examples of the Reformed Churches in France, Germany, the Low Countries, Sweden, and the example of our own Reformers.

9. From the example not only of Popish Writers, but also of the Divines of the reformed Churches, even of such as will be strong pleaders for Monarchicall Government, neither is Calvin against us but for us; from the testimony of the most judicious Lawyers and Learned men, who had written *contra Monarchomachos*.

10. From the mutuall contract betwixt the King and the people, as may be seen in the Acts of Parliament, and order of Coronation.

11. From the Acts of Parliament ratifying the authority of the three Estates, and from our own Ecclesiasticall and Civill History.

12. From our Covenant lately sworn and subscribed, binding us to defend the Kings Majesties person and authority in defence of the true Religion, and to defend the true Religion against all persons whosoever.

Object. It is objected, that although upon the former and the like reasons it cannot be denied, but it must be lawfull in some cases for subjects to defend themselves by armes against the unjust invasion or oppression of the Magistrats, yet to the matters presently debated betwixt the King and his people, they are neither fundamentall in Religion, nor yet of that importance, that wee should enter into a bloody Warre, which bringeth with it so many certain evils, and whereof the event is so uncertain.

Ans. 1. No matters of Religion hath so great weight in the minds of worldly men that they should hazard their worldly estate for any thing of that kind, *Gallio careth for none of these things.* Festus sayth, that the Jews had certaine questions against Paul of their own superstition, and of one Jesus, who was dead, whom Paul affirmed to be alive. If wee receive him, the Romans will come and destroy our place and our Citie, has been a prevailing maxime in the minds of worldly men.

Ans. 2. The greatest questions in Religion doe carry sometimes a very small shew, witnes the words of *superior* and *inferior*, *in* and *de*, *superius* and *inferius*, wherein the difference did stand betwixt the Hereticks and Orthodox of old, *electi nominis*, and *electi participium*, *pro* signifying *vice*, and signifying in *bonum*, which doe contain the difference betwixt the *Arminians* and us of late. Matters controverted may be small in appearance, but great in substance.

Ans. 3.

Ans. 3. There is a great mistaking about matters fundamentall in Religion, for if we call that fundamentall, the knowledge whereof is necessary to salvation, a point may be fundamentall and necessary to be knowne at one time and in one Church, which at another time and in another Church is not thus necessary: for although the foundation it selfe be necessary for the edification of every soule, yet of things fundamentall and necessary to salvation we must judge according to the different degrees and measure of revelations. There is also a mistaking about the smallest matters of Religion: for as simple ignorance of some points and errours in other matters, so obstinacy in resisting the light, and in following darknesse rather then the known light in the smallest matters bringeth certaine damnation. It was too audaciously enacted by the Councell of *Constance*, *Non obstante Christi institutione*. The Church of *Scotland* having from the certain knowledge of the unlawfulnessse of Episcopall Government (were it of never so small moment) abjured it divers times, and spued it out, wee must not return again to our vomit.

Ans. 4. Though the question were about the name of a Bishop to be retained in this Church, as the crafty without any warrant from authority doe give out, and the simple believe it, yet were it most important, for the question must be taken either of the naked name, which no man is either so silly or so uncharitable, as to imagine since we doe acknowledge it to be common to all the Ministers of the Gospell, nor can the heart of any understanding and loyall subject harbour so disloyall a thought as to think that the Kings Majesty will invode his ancient and native Kingdome for the naked name of a Bishop) or the question is about the State and Office signified by the name, which is to be a Pastor without a particular Flock, to be a Pastour of Pastours, and of all Flocks within the Diocesse; to have the authority of Ordination and Jurisdiction; to be a Lord of Parliament, Councell, Convention, Exchequer, and Session, which either the Bishop must do or otherwise he cannot serve the Kings turn (as they themselves speake;) he is willingly blinded that seeth not how materiall this is, for besides the sin in the office it self, it bringeth with it the ruine of all Religion, by dividing the City of the wal and the Vineyard of her hedge. It is either ignorance or deception to speak of caveats, for if the Office be of Divine institution why should it be limited rather then one other Office, or further then the Word of Goddoth require? And if it be of humane institution it ought to be rejected as a presumptuous usurpation upon the Kingdome of Christ in appointing the chiefeest Office-bearers of his house without warrant from himself; and an intolerable derogation to his full and perfit wisdom, as if he had not accomplished his house with Offices and Office-bearers, but left them to the determination of man, which not only in the mystery of Godlinesse, but also in maters of Ecclesiasticall Government is enmity against the wisdom of God. We have already experience of Caveats, and now to hazard shipwrack the second time by making such Pirats again to be our Pilots were desperat madnesse.

But the Proclamation tels us that there are other matters of difference then Episcopacy; and therefore lastly, the question is now whether wee shall have a free Nationall Church, or any other Religion hereafter, but such as is or shall be commanded by arms (the only medium or argument which now is used for that which

is intended; and whether we shall any longer enjoy our civil liberty: for if base slaves be advanced to honour, they will labour to please the corrupt humours of such as advanced them; the creatures must serve their maker. The time was when the Pope was their Master, and then they served him; the time past they have bin agents for Popery; and as they have given lamentable proof that they know too well the way too *Rome*, so we may look for no less, then that being re-advanced, they shall carry both Prince and people home againe to their old Master: unlesse we doe stand fast to our liberty, we can look for nothing but miserable and perpetuall slavery.

FINIS.

